

The Right Knowledge of  
G O D,  
And of  
O U R S E L V E S,  
O P E N E D  
In a plain, practical and experimental  
M A N N E R.

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By the deeds of the Law there shall no flesh be justified in his sight. Rom. iii. 20.

This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. 1 Tim. i. 15.

Follow peace with all men, and holiness, without which no man shall see the LORD. Heb. xii. 14.

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By RICHARD HILL, Esq;

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The THIRD EDITION,  
With CORRECTIONS and ADDITIONS.

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D U B L I N

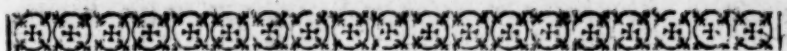
Printed by James Hunter, in Sycamore-Alley;  
M,DCC,LXXX.

## Advertisement.

THE following Tract was drawn up at the repeated request of a few religious friends, who wanted something of the kind to give away; for, though there are many excellent books written for that purpose, yet some are by far too long for the labouring class of people to find time to read them throughout; others are much too short to contain the whole system of religion, or to be useful to the state and case of each particular reader; and most of them in some places and expressions are above the capacities of the poor. These inconveniencies I have endeavoured as much as possible to guard against, as well by studying plainness rather than elegance, as by trying to comprize all the essential points of Christianity in as small a compass as I could; that so the reader might not, on the one hand, be left ignorant of any of those truths which concern his everlasting salvation; and on the other, might not have his mind burdened and puzzled, nor his time taken up by any needless prolixity. I have also attempted to suit the piece to the various states of those, into whose hands it may come, in hopes it may prove a word in season to alarm the careless, to undeceive the formal and self-righteous, to comfort the feeble-minded, and to build up the more-established believer in faith, hope and love, and in the practice of every good word and work.

These were the ends I had in view in compiling this little book; and I most-heartily pray that they may be answered in the salvation of every reader: If this should be the case, yea, if but one soul should be the better for it, I desire to give all the praise where alone it is due; and to say always, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever* \*.

R. H.



The Right Knowledge of G O D, and  
of OURSELVES, opened in a plain,  
practical and experimental Manner.

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*Dear Reader,*

**W**HATEVER your engagements or  
business may be, you have now and  
then a leisure hour, and I hope you will acknow-  
ledge that you cannot spend it better than in  
providing for the good of your soul, that pre-  
cious and immortal part of you, which must be  
for ever happy or for ever miserable in another  
world.

But have you well considered the great im-  
portance of that one word, **ETERNITY**?  
Have you ever thought, that, when millions  
and millions of ages are past, still Eternity will  
be but beginning, and that nothing separates  
you from this awful state but the breath in your  
nostrils, which soon like smoke vanisheth away,  
and we are gone? The world has now been  
made near six thousand years, and a great mul-  
titude of people, which no man can number,  
have lived and died during that space; even  
they who lived the longest, and appeared to be  
the most-healthy, have at length been mowed  
down by the hand of Death; so that what is

written of those very aged persons who lived before Noah's flood, may certainly be written of every one who has lived since that time to the present generation, *he died also* \*. And indeed, when we compare time with eternity, and consider that one day is with the LORD as a thousand years, and a thousand years as one day †, the longest life is but as a span, and fleeth swifter than a weaver's shuttle §: "Man  
 " that is born of a woman hath but a short  
 " time to live, and is full of misery: he com-  
 " eth up and is cut down like a flower; he  
 " fleeth as it were a shadow, and never conti-  
 " nueth in one stay: In the midst of life we  
 " are in death ||."

This being the case, every man and woman, whether old or young, rich or poor, (for this makes no difference in the sight of God) unless they are more brutish than the beasts that perish, will certainly ask themselves this great question; "As I am to stay so short a while  
 " in this world, and may perhaps be cut off,  
 " without a moment's warning, am I prepared  
 " for death, and ready for eternity?" This is surely the most important of all questions; it should be put with the greatest plainness to the soul, and answered with the utmost caution and faithfulness; for, though we may deceive ourselves, and may deceive others, yet we can  
 never

\* Gen. v.

† 2 Pet. iii. 8.

§ Job vii. 6.

|| Burial Service.



never deceive that God, *whose eyes are as a flame of fire* \*; *who searcheth the heart, trieth the reins, and requireth truth in the inward parts*; for, “to him all hearts are open, all desires known, and from him no secrets are hid †”

Now therefore, though it be necessary that every one should work, and do their duty diligently in that station where God has placed them, yet there are few so hardened in sin, and so deceived by the Devil, but they will confess that the good of the soul ought to be first attended to. And as we should esteem any person void of common sense, who should take more pains about providing an habitation, from which he must be turned out in a few days or hours, than one, in which he was sure to continue as long as he lived; so that man can never be wise in God's sight, who, for the sake of the profits and pleasures of this poor perishing world, which he must so soon leave, neglects his never-dying part, his soul, and gives himself little or no trouble in seeking *an house, not made with hands, eternal in the heavens* §.

These things being considered, suffer me now, dear Reader, to shew my sincere love for your soul, in bringing the former great question to your remembrance: and then I will help you to answer it from that sacred word of God, the Holy Scriptures, by which you and I are to be

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judged

\* Rev. i. 14.

† Collect before the Communion Service.

§ 2 Cor. v. 1.

judged at the last day, and by which we must stand or fall for ever.

The question I mean, is that which you have just been reading, *viz.* “ As I am to stay so short a while in this world, and may perhaps be cut off, without a moment’s warning, am I prepared for death, and ready for eternity? ”

This solemn, awful and interesting inquiry being thus made, may the LORD help you to give a right answer to it, so that you may neither flatter yourself with false hopes on the one hand, if you are not prepared for death, and ready for eternity; nor on the other hand, refuse the comfort that belongs to you, if you are really now fit to die, and *are made meet to be a partaker of the inheritance of the saints in light* †.

In order that you may know which of these is your case, let me earnestly desire you to consider,

*First*, What knowledge you have of God ?

*Secondly*, What knowledge you have of yourself?

Under these two general heads may be summed up all that is needful for your soul’s salvation; but, as the one of them cannot be known to any good and saving purpose without the other, I shall put them together under each article

† Col. i. 12.

article of inquiry; and as neither of them can be known without the assistance of God's holy Spirit; let me beg you now to lift up your heart to him in prayer, and to say with David, " LORD, give me understanding, that I may understand thy word: let thy Spirit teach me the wondrous things of thy law, and do thou make me wise unto salvation."

That great father of the church, St. Augustine, was so well convinced that the whole of religion consisted in a right knowledge of God and of himself, that it is recorded of him, that he spent several hours in his retirements, using only these words, " LORD, let me know thee, let me know myself." This is that true knowledge, to which I most-heartily wish to lead you; and I tell you, for your comfort, that however poor, unlearned or ignorant you may be, yet you may attain this knowledge as easily, yea much more easily, than the greatest, wisest and most-learned man in the world; for though human learning is very desirable in an humble, sanctified soul, yet it often so puffs up the heart with pride, that it is a great obstacle or bar to receiving the plain, simple truths of the Gospel: so that, to use the words of pious Bishop Hall, " There is more need of grace than of learning to make a good Christian." And our LORD himself has confirmed this truth beyond dispute, by saying, *I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes* †. In like manner  
St.

† Matt. xi. 25.

St. Paul tells us, *That not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence* †. Again, *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise: for the wisdom of this world is foolishness with God* §. So St. James, *Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?* ||.

All the learning and philosophy upon earth can never make a soul feel the evil, guilt and burden of sin; nor can all the wisdom, or all the knowledge of languages under the sun, ever speak peace to a troubled conscience, or shed the love of God abroad in a distressed heart. No, *the natural man*, that is, man in a state of nature, unconverted by divine grace, (be he never so rich, wise and learned) *discerneth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned*: — but he that is spiritual, (be he never so poor and

† 1 Cor. i. 26, 27, &c.

§ 1 Cor. iii. 18, 19.

|| James ii. 5.

and unlearned) judgeth or *discerneth* all things \*. I mention this before I proceed to the heads of inquiry, because many people, especially among the poor, are too apt to raise objections against their own souls, and to say, that they have no learning, and are no scholars, and therefore they suppose they cannot know what is necessary for their soul's good. But the scripture teaches quite otherwise, and tells us, that the way of salvation is so plain to every sincere inquirer, that *the wayfaring men, though fools, shall not err therein* †. All therefore that is needful, is an humble, teachable spirit, like that of a little child; for God has promised concerning his people, that *they shall be all taught of him* §. See this further confirmed by the following texts of scripture: *Jer. xxxi. 34.—John vi. 45.—1 Cor. ii. 10, 13.—1 Thess. iv. 9.—1 John ii. 20, 27.*

Now, as all true knowledge, both of God and of ourselves, must be taken from God's own book, the Bible; let me ask, *first*, What you know from that book of the state of our first parents Adam and Eve, when God created them, and placed them in Paradise?

Did you ever consider, that they were made after God's own image ¶, that is, pure and upright, in righteousness and true holiness; inasmuch that when God viewed all the works of the

\* 1 Cor. ii. 14, 15.

† Isaiah xxxv. 8.

§ Isaiah liv. 13.

¶ Gen. i. 27.



the creation, man in particular, he could say, *Behold all was very good* †.

*Secondly*, Do you know that Adam and Eve continued but a short while in that glorious state, in which they were created, and that by transgressing the command of God, and eating the forbidden fruit, they brought death, both of body and soul, death temporal, spiritual and eternal, upon themselves and upon all their posterity; that is, upon all that should come after them; upon the whole world; forasmuch as they were the common root, the heads and parents of all mankind. Thus *sin entered into the world, and death by sin; and so*, says the apostle §, *death passed upon all men, for that all have sinned*, (or, as the margin reads it) *in whom all have sinned*. The same apostle tells us in the same chapter, that *by one man's offence*, (that is, by the offence of Adam) *death reigned; that by the same offence, judgment came upon all men to condemnation; yea, that by one man's disobedience many were made sinners*. — O sad effect of Adam's sin! man has now lost the image and likeness of God; the holy Spirit has left his soul; he is *by nature a child of wrath* ||, *conceived in sin, and shapen in iniquity* \*: his heart is *enmity against God*: his understanding is darkened and blinded; his will is perverse, being continually set against

† Gen. i. 31.

§ Rom. v. 12, &c. to the end of the chapter.

|| Eph. ii. 3.

\* Psalm li. 5.

gainst the will of his Maker; and his affections are all turned out of their right course, inasmuch that he loves what God hates, and hates what God loves.

Let us now make this a matter of serious inquiry.

Do you, dear Reader, know and feel that you are a fallen, corrupted creature; that there is no spiritual life or health in you; but that *you were born in sin, and are by nature a child of wrath, even as others?* If you do not know this, you have not taken one step towards heaven; since no man can be in the way to a cure, whilst he is totally ignorant of his disease. But if you know this to be your case by original or birth-sin †, that is, by the sin and corruption which you derive from Adam, do you also know that you are under condemnation for *actual* sins against the Law of God; that holy Law which was given by God himself to Moses upon Mount Sinai, and is called *the moral Law*, as it enforceth all moral duties. This law was written by God himself upon two tables of stone §, and is divided into ten heads or commandments; the four first containing our duty towards God, the six last, our duty towards our neighbour. God requireth that all these commandments should be obeyed in thought, word and deed: and nothing less than his curse is pronounced against every soul of man that breaketh any one

† See the Ninth Article of Religion.

§ Exod. xxxi. 18.—Deut. x. 3, 4, chap. xxxii. 15, 16.

one of them; for thus it is written, *The soul that sinneth, it shall die* \*. *The wages of sin is death* †. *Cursed is every one that continueth not in all things that are written in the book of the Law to do them* §. *He that keepeth the whole Law, and yet offendeth in one point, he is guilty of all* ||.

This Law is also called the old and first Covenant, or Covenant of *Works*, to distinguish it from the new and second Covenant, the Covenant of Grace, of which we shall speak more fully hereafter.

Now then let me again inquire, whether you have been made sensible that you are a transgressor of this Law, and that you have incurred or brought upon yourself the wrath and curse of God by your disobedience? Do you know that the Law is spiritual, and that it condemns not only sin in the life, but sin in the heart? O how few really know what sin is! All indeed will allow that murder, adultery, theft, whoredom, sabbath breaking, and such gross abominations, are sins: but none, except those who are taught of God, can know by experience, that every the least breach of the Law is sin! *for sin, as saith St. John, is the transgression of the Law* ††; consequently every one is a sinner and a transgressor in God's account,

\* Ezek. xviii. 4.

† Rom. vi. 23.

§ Gal. iii. 10.

|| James ii. 10.

†† 1 John iii. 4.

account, who has ever broken the Law, yea but for once; and as a sinner he is liable to all the curses and vengeance of him *who is of purer eyes than to behold iniquity, and who will by no means clear the guilty* \*.

Let us now consider each Commandment of the Law in its utmost extent and purity, that we may be the more thoroughly convinced of the truth of St. Paul's words, *By the deeds of the Law shall no flesh be justified* †.

The FIRST Commandment saith, "Thou shalt have none other Gods but me."

By this Commandment the worship of the true God is most solemnly enjoined, and every thing that is contrary thereto as solemnly forbidden. Now the Scriptures every where teach us, that the true God exists in three divine persons, Father, Son, and Holy Ghost, and that these Three are One. The same thing our Church teaches in all her offices, particularly in her first Article, in the three first petitions of the Litany, in the Communion-preface for Trinity Sunday, and in the Creed of St. Athanasius. This Commandment therefore most certainly condemns all Arians and Socinians, who deny the Trinity in Unity, or the Divinity of CHRIST and of the HOLY GHOST. But besides these, all who do not worship this triune God in spirit and in truth, are brought

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\* Exod. xxxiv. 7.

† Rom. iii. 29. — Gal. ii. 6.

in guilty by this command: and yet how few such worshippers are to be found! How many times have the best of us drawn nigh to God with our lips, whilst our hearts have been roving after the world and the things thereof! Surely then if you know yourself, you will sincerely join in the words of the Church, and say, “ Lord have mercy upon me, (for having broken this Law) and incline my heart to keep it better for the time to come.”

The SECOND Commandment saith, “ Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.”

By this Commandment all Idolatry is strictly forbidden, and he who is a jealous GOD, and will not bear a rival in our affections, requires that our whole hearts should be given up and devoted to him.—But though you may not absolutely have kneeled down before the sun, moon, or stars, with the poor benighted heathens, nor yet have bowed to  
images



images or pictures, with those in the Church of Rome, yet have you never set up idols in your heart, which is the proper seat of all Idolatry? It is not merely worshipping stocks and stones that makes a man an Idolator, but whenever we give that place in our affections to any creature, or to any thing, which is due to God alone; then that creature, or that thing, be it what it will; becomes our god, and we become idolators in the sight of him *who seeth not as man seeth; for man looketh at the outward appearance, but the Lord looketh at the heart* \*. For this reason the apostle expressly says, that *covetousness*, (or the love of money) *is Idolatry* †; and speaking of gluttonous persons and drunkards, he says, that *their belly is their God* ‡; because the latter bestow that love upon their bellies, and the former upon their golden hoards, which they ought to pay to God only: and it matters not whether these hoards be small or great, nor indeed whether there be any possessions at all, to constitute a person an Idolator in God's sight; for besides that men often idolize that which they possess not, covetousness is the temper of the heart, and therefore is as often found among the poorer and lower sort of people, as among the rich and great, and may even subsist when a man's affairs are all (to use a com-

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\* 1 Sam. xvi. 7.

† Col. iii. 5.

‡ Phil. iii. 19.

mon expression) at sixes and sevens. Unless therefore you can say, that every moment of your life you have loved God with all your heart, and mind, and soul, and strength, and have never preferred gain, indulgence, nor any person or thing, to his glory, and to his service, you certainly are a breaker of this Commandment, and have need to join in the words of the Church, " LORD have mercy upon us, and incline our hearts to keep this law."

The THIRD Commandment saith, " Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh his Name in vain."

By this Command all irreverent use of the Name of God is forbidden, and all reverence thereto is enjoined.——But where is the person living who can plead innocence before this Law? Were you never in common conversation guilty of profane cursing and swearing? or if you have not been guilty of this, yet did you never make use of any such wicked expressions as these, O LORD, O GOD, O CHRIST, LORD have mercy, &c. &c. &c. Nothing is more frequent than this vain profanation of the holy Name of JEHOVAH, and yet how few think of the evil of it? But let us remember, that it is the same Law-giver who saith, *Thou shalt do no murder*, that saith,

saith, *Thou shalt not take my Name in vain*; and that every command of the Law comes with the like authority.—Again: Have you not often taken the LORD's Name in vain, even in your prayers, on your bended knees, and in GOD's own house? which has been the case every time you have offered up your praises and supplications to him in a cold, formal, customary manner, and have not revered his great Name in your heart and soul: Surely then you will still see the necessity of praying, "LORD have mercy upon us, and incline our hearts to keep this law."

The FOURTH Commandment saith, "Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it."

By this Commandment we are not only forbidden to profane the Sabbath, but are enjoined to keep it holy: yet this Commandment is so dreadfully despised, that there is perhaps more sin committed on the Sabbath-day, than on

all the days of the week besides. Among the notorious breakers of the Sabbath, may be reckoned all persons who make Sunday a day of worldly business; of buying and selling; of settling their accounts; and of writing letters about their temporal concerns: Likewise all those who travel journies, without absolute necessity; and who pay idle, gossiping visits on that day. The Sabbath is also profaned by those who wilfully stay away from the public worship; and still more so by those who go to meet their neighbours at Church, on purpose to carry on their worldly business with them, either in the house of God, or as soon as they come out of it. Also by those, who, instead of meditating and praying over what they have heard from the pulpit, go away, and revile the ministers, the truths, and people of God. It is likewise profaned by those who go to Church perhaps only to see and be seen, to shew their new cloaths, or to admire other people's persons or dress: and by those who stay at home on a Sunday, because they think their cloaths are not good enough to go among the congregation; all which is owing to abominable pride, and therefore highly displeasing to God, who dwelleth only in the humble and contrite heart.—It is also profaned by parents, masters, and mistresses, who give their children or servants no godly instructions on that day, but suffer them to make it a day of mere worldly discourse, of idle wanderings abroad,

abroad, and of following their vain pleasures and amusements §.

Certainly you will now find cause enough to be humbled for your sins against these four first Commandments of the Law, which comprize your duty towards God; and you will see that our Church had abundant reason to teach her members to use that humbling petition after each of them, "LORD have mercy upon us, and incline our hearts to keep this law."

The FIFTH Commandment saith, "Honour thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee."

This Commandment enjoins that all due honour be paid by children to parents; and forbids all irreverence of behaviour from those that are in subjection, towards such as Providence has placed over them. Hence children not only break this precept of the Law, when they shew a stubborn, disrespectful spirit towards their parents, and refuse to obey their just and lawful commands; but all servants who behave pertly and saucily towards their masters and mistresses, and who do not shew all good fidelity, but are eye-servants, and wasteful of what is committed to their charge, are offenders against this commandment.—In like manner, all such as despise or refuse to hearken



hearken to the reproofs and admonitions of their spiritual parents, which are the faithful ministers of the Gospel, are notorious breakers of this Commandment.

And as there is a duty from inferiors to superiors, so necessarily from superiors to inferiors. Parents are to provide for their children, and *to bring them up in the nurture and admonition of the Lord* \*, being always ready to encourage every appearance of piety and religion in their young minds. They are to temper their authority with mildness, *not provoking their children to wrath* — Masters ought punctually to pay the just hire and wages of servants, and even to reward the good and diligent. They must be reasonable in their commands, and allow their servants proper time to serve God both in public and private: They must also set them a good example in their own lives, and daily call them together for family prayer, and hearing God's word. Instead of that, O how many servants hear nothing from some masters and mistresses but scolding, cursing and swearing from day to day, and from year to year. — Ministers are also to watch over the flock committed to their charge; *to be instant in season, and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine* †; *they must be grave, not double-tongued, nor given to much wine, nor greedy of filthy lucre* § : It is a distinguishing scripture-character of a true minister

\* Eph. vi. 4.

† 2 Tim. iv. 2.

§ 1 Tim. iii. 8.

nister of CHRIST, that he is *apt to teach* \* : therefore such an one will not content himself with merely preaching a sermon or two to his flock on a Sunday, but he will labour among them throughout the week, going from house to house, giving private exhortations, and inquiring into the state of their souls †. In short, every faithful minister will be of the apostle's mind ; he will be *determined to know nothing among his people, but Jesus Christ, and him crucified* §. But is this the character of most ministers ? Alas ! is it not too plain a case that there are many in Holy Orders, who *determine to know* and to talk much more about their tithes and their dues, their ground and their cattle, their sports and diversions, than about *Jesus Christ, and him crucified* ? Do not many take the fleece, but seldom visit the flock ; and perhaps hire another to do their work at a low price ? So that the complaint of the Prophet of old may be too justly taken up against many ministers now-a-days : *Wo be to the shepherds of Israel, that do feed themselves : Should not the shepherds feed the flocks ? Ye eat the fat, and ye cloath you with the wool, but ye feed not the flock. The diseased have ye not strengthened, neither have ye*

\* 1 Tim. iii. 2.

† One of the questions which the Bishop puts to every Priest of the Church of England, before he ordains him, is, " Will you use both public and private monitions and exhortations, as well to the sick as to the whole within your cures ? " To this the Priest answers, " I will, the Lord being my helper." *Ordination of Priests.*

§ 1 Cor. ii. 2.

ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them \*.

The SIXTH Commandment saith, "Thou shalt do no murder."

By this Command, not only actual murder, or taking away the life of another, is forbidden; but likewise all anger, hatred, malice, and other murderous tempers. And we are enjoined to do all in our power to preserve the health and well being of our neighbour's body and soul.—Our LORD tells us, that murder may be committed in the heart, as well as in the outward act †; and indeed there is no outward murder but what is first plotted and hatched in the heart; there it is that all those evil dispositions dwell, which, if restraining grace did not prevent it, would often end in bloodshed and death: hence the Scripture assures us, that *whosoever hateth his brother is a murderer* §, i. e. is really a murderer in the sight of

\* Ezek. xxxiv. 2, 3, 4, &c.—It is part of the Bishop's charge to every Minister, before he can be admitted to full Orders, "to teach and to premonish, to feed and to provide for the LORD's family; to seek for CHRIST's sheep that are dispersed abroad; and for his children who are in the midst of this naughty world, that they may be saved thro' CHRIST for ever." *Ordination of Priests.*

† Matt. xv. 19.

§ 1 John iii. 15.

of that holy God, who judgeth of all actions by the state of the heart: and that whosoever shall be so provoked by passion as to say to another, *Raca*, (thou vile fellow) or *thou fool*, shall not only *be in danger of the judgment*, but even of *hell-fire* †. If this were well considered, there would not be so much brawling and quarreling as there is; people would watch against the first risings of anger, lest it should break out in the very act of murder, of which anger is the seed. O how little did many of those poor unhappy wretches who have been hanged for murder, ever think their wrath and resentment would end as they did! and had any one told them so, they would have been ready to cry out with Hazael, *Am I a dog, that I should do this thing* §?—They also notoriously break this Commandment, who wish for the death of any relation or friend, that they may inherit their goods or property.

But there is a worse kind of murder than even that of the body; I mean *Soul-murder*; whereby the better and immortal part is made subject to the bitter pains of eternal death. And what is the cause of this murder? It is Sin. Every sin committed is as it were a dagger thrust into the soul. And yet who can say he is free from this murder? No one who knows his own state by nature and practice; for by sin thou hast both murdered thine own soul, and thy neighbour's soul, in causing him to offend.

† Matt. v. 22.

§ 2 Kings viii. 13.



offend by thy own example. Drunkards, who not only get drunk themselves, but entice others to drink,—and all whoremongers, adulterers, and unclean persons, are peculiarly guilty of this murder of other people's souls, by being partners with them in their sins.

But there is still a third sort of murder, even of a more dreadful kind than the two former, and that is, *The Murder of the Son of God* — This murder was also effected by Sin. Yes, thy sins and mine, O sinner, were those nails which fastened the blessed JESUS to the accursed tree of the cross; that is, if it had not been for sin, the LORD of life and glory would not have been crucified. And therefore the apostle Paul, speaking of those who *return like the dog to his vomit, and the sow that was washed, to her wallowing in the mire* \*, affirms of them, that *they crucify to themselves the Son of God afresh* †.

Who now can say that he is not guilty of this threefold murder, if his thoughts, words and actions were to be weighed in the balance of God's most holy Law?

The SEVENTH Commandment saith, "Thou shalt not commit Adultery."

By this Commandment all manner of fleshly lusts are forbidden, and the most strict chastity is enjoined: for, though *marriage is honourable*  
IN

\* 2 Pet. ii. 22.

† Heb. vi. 6.



*in all, and the bed undefiled, yet whoremongers and adulterers God will judge* \*. But not merely he who defileth his neighbour's wife is brought in guilty by this Commandment, but every lustful thought, word or glance, constitutes a person an Adulterer in God's sight: therefore when our Lord himself explained this Commandment, he said unto his hearers, *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart* †. If therefore thou art free from the outward sins of adultery and fornication, (that is, whoredom) yet who can say he is free from the adultery of the heart and eye? O how many various sorts of beastly lusts and abominations are brewed and fostered in the heart, which through want of opportunity, fear of disease, shame, and loss of character, are never brought into outward act! *Out of the heart*, says our LORD, *proceed evil thoughts, murders, adulteries, fornications, &c.* Besides which, how much secret lewdness and lasciviousness is practised, which is known only to God, and to the sinner's own conscience! and this perhaps by many who in the world's esteem pass for very chaste, modest people. All such as pamper their appetites, or wear indecent apparel, or indulge themselves in filthy conversation, or in looking over wanton books, ballads, or pictures, are also breakers of this Commandment. Upon the whole; what need have we all to cry out in the words of our

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Litany,

\* Heb. xiii. 4.

† Matt. v. 28.

Litany, " From Fornication, and all other  
" deadly sin, good LORD deliver us ?"

There is also a spiritual adultery frequently mentioned in Scripture, which consists in giving up the affections of the heart, which are due to God as our Covenant-husband \*, to sin, and to the world. Against this spiritual adultery and fornication, the prophets of old frequently complained; and St. James, speaking expressly of those whose hearts are alienated from the God that made them, and given up to the love and friendship of the world, thus addresses them: *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God †.*

Who now can say, I am free from the breach of this Commandment? Surely every reader has still need to be humbled in the dust before God, and to cry, " LORD have mercy upon us, and  
" incline our hearts to keep this law."

The EIGHTH Commandment saith, " Thou  
" shalt not steal."

This Commandment not only forbids all stealing away our neighbour's property, but enjoins the strictest justness and uprightness in all our dealings: Therefore they break this Commandment who cozen and over-reach their neighbours in buying and selling; or who disguise

\* Isaiah lii. 5.

† James iv. 4.

guise their wares, and sell that for good which is not so; or who take more than an honest profit; or who do any injury to their neighbour's house, goods, or cattle; or who cheat the Minister of his dues, or the King of his customs, by smuggling, or buying smuggled goods; or who run in debt, or borrow money without a prospect of paying it again; or who take exorbitant interest for money lent. — All gaming also, and getting our neighbour's property by vain sports and plays, is little better than stealing in God's sight. — He also breaks this Commandment, who does not relieve the poor according to his ability; or who is idle, and refuses to work; or who spends what ought to go for the support of his family, in ale houses and such like places. — Wasteful servants, and such as give away what belongs to their master or mistress without their consent, are also breakers of this Commandment, as well as of the fifth.

And as there is a spiritual murder and adultery, so also is there a spiritual robbery, which is, when a man robs God of the honour, glory and praise due unto his name; when he withholds prayer from God; or attributes to his own care, foresight and wisdom, what he possesses by the care and good providence of God.

The NINTH Commandment saith, “Thou shalt not bear false witness against thy neighbour.”

By this Commandment not only all false swearing to our neighbour's hurt in a court of

judicature is forbidden, but all lying, flandering, detraction and evil speaking whatever. And yet how does the world abound with these things! Well might the apostle call the tongue, *a little, unruly, evil member, which no man can tame* \*, for God alone can do it. Yea, so common is the sin of lying to the prejudice of one's neighbour, that many seem to think they could not live nor thrive without it. Hence it is that so many lies are told at shops, and at markets and fairs, in order to take advantage of the buyers, though by such sort of lies the eighth and ninth Commandments are both broken at once.—And what is the general conversation when any number of people are met together, but censuring, backbiting and speaking evil of others; and this with a proud design of exalting themselves upon their ruins.

The Tenth Commandment saith, “ Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.”

By this Commandment all unlawful desires after what belongs to another, are strictly forbidden; and even the most distant wish of the heart to obtain whatever is contrary to the holy will of God, is condemned. It was a conviction of this truth by the Spirit of God, that brought St. Paul to the knowledge of himself, as a sinner against that Law by which he before expected

\* James iii. 5—8.

expected salvation: *for I had not known sin*, says he, [that is, I had not known the true nature of sin] *except the Law had said, Thou shalt not covet* \*. *He was alive without the law once*; [he thought all was well with him, because he was free from outward offences;] *but when the commandment came*, [in its extent and power] *sin revived*, [a quick sense of the evil of sin took place] *and he died*, [died to all hope of being saved by his own righteousness or obedience to the moral Law.] Yea, *he found that very Law or Commandment which was ordained unto Life*, [to give eternal life if he could have kept it,] *to be unto death*, [to consign him over to eternal death for having broken it.] Thus *sin, taking occasion by the Commandment, slew him, and wrought in him all manner of concupiscence*. In other words, When he compared himself with that strait rule the Law, in all its extent and spirituality, he saw more clearly the exceeding sinfulness of sin, and had no more to say in his own behalf; but whilst he acknowledged the Law to be holy, just and good; yet he found that through the weakness and corruption of his nature, he was not able to fulfil it; and therefore we find him after this conviction, praying *that he might be found in Christ, not having his own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith* †. — Was this the experience of the apostle Paul? And who has the tenth

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part

\* Rom. vii. 7, and read on to the 14th verse.

† Phil. iii. 9.



part of his obedience to recommend him to God? Or if you think you have more, can you truly say, *I have made my heart clean, I am pure from my sin* †? I never felt the lustrings of concupiscence; that is, I never had a wish or desire in my soul contrary to the Law, mind and will of God? If you cannot say this, you are a transgressor of the tenth Commandment, and liable to that dreadful sentence which is denounced against every soul of man who comes short of that perfect unsinning obedience, which the holiness of God requires at your hands.

THUS have I given you a short view of the extent and purity of God's most holy Law. And surely you will see reason enough to *quake and tremble exceedingly*, when you reflect on your own manifold offences against it; and on that fearful curse which hangs over your head for every transgression, whether by thought, word or deed, which you have been guilty of.

You will also see how utterly impossible it is for any man living, since our Fall in Adam, to keep this Law in all its extent and spirituality: so that *every mouth must be stopped*, (as to the plea of innocence) *and all the world become guilty before God*: because that *all* (without exception) *have sinned, and come short of his glory*, (in the obedience they have paid to the Law of Works \*.)

You

† Prev. xx. 9.

\* Rom. iii. 19, 20.

You will say, *Wherefore then serveth the Law* † ? and why was it given ? I answer, it was given,

*First, That the offence might abound* § ; and to bring in the right knowledge of sin \* ; that is, in order that man, viewing his own sinfulness as it were in the glass of this Law, might see how he *abounded* in his *offences* against it, as also how far short he fell in his obedience to it; and *that sin might*, as the apostle expresses it, *become exceeding sinful, and might appear sin* ||, or be seen in its real hateful colours, when compared with that perfect and holy rule, the Law and will of God himself.

*Secondly, The Law was given to be our school-master to bring us unto Christ, that we might be justified by faith* §§.

*Thirdly, To be an established rule of life to all those who are justified by faith in CHRIST, that though they are dead to it, and it to them, as a Covenant of Works, they may obey its precepts from a principle of love and gratitude; in newness of spirit, and not in the oldness of the letter* §§.

These are the great ends of the Law.—Wo therefore be unto all those who set up their own obedience

† Gal. iii. 19.

§ Rom. v. 20.

\* Rom. iii. 20.

|| Rom. vii. 13.

|| Gal. iii. 24.

§§ Rom. vii. 7.—Gal. iii. 19.—Rom. iii. 31.

obedience to this Law in order to procure their acceptance in the sight of God; or who take away from its honour and dignity, by supposing that CHRIST came into the world to mitigate or lessen its demands: Or who think that they are to obey it as well as they can, to obtain the favour of God, and that where they fall short, CHRIST will make up what is wanting!

Now, dear Reader, let me again beg you to inquire what you know of God's Law by your own experience.

Have you ever by the Law been convinced of your own sinfulness? Have you ever seen that you cannot be pardoned, accepted and justified before God, by your own righteousness or obedience to the Law, either in whole or in part?

Do you know that the Law is a *ministration of death and of condemnation* to all that are under it †? and that *as many as are of the works of the Law*, (that is, who trust to the works of the Law for salvation) *are under the curse* \*? Now this is not owing to any fault there is in the Law, for that, as we have seen before, *is holy, just and good* ††; but the fault is in the corrupt and fallen nature of man, which never can obey the Law perfectly, and constantly kicks against its precepts.

Have these considerations ever disturbed your conscience? and has the sense of your guilt, misery and weakness, ever made you desirous  
of

† 2 Cor. iii. 7, 9.

\* Gal. iii. 10.

†† Rom. vii. 12.

of seeking how you may be freed from the curse of the Law, and from that death which is the due wages of sin?—If not, it will be in vain for me to point out to you the way of hope and deliverance. You will be utterly careless about the matter; and no more anxious for a remedy, than a man in health would be for a physician §. But if you are really *wearied and heavy laden* with the burden of sin ||, if you are truly bruised by the terrors of a broken Law \*, and feel the justice of the condemnation in your own soul; then you will be glad to follow me in the next grand inquiry. That is,

What know you of the Gospel of CHRIST?

The word Gospel means good news; because it brings glad tidings of great joy to guilty, helpless sinners.—But have you indeed found it to be good news and glad tidings to your own heart? Did you ever in all your life know what it was to rejoice in JESUS CHRIST, who alone it is that *has brought life and immortality to light through the gospel* †? O what amazing grace and love! that he *who was over all God blessed for ever* ††, equal with the Father in every divine perfection and attribute, should yet take upon him the human nature, vouchsafe to be *born of a woman, and made under the Law, to redeem them*

§ Mark ii. 17.

|| Matt. xi. 28.

\* Luke iv. 18.

† 2 Tim. i. 10.

†† Rom. ix. 5.

*them that were under the Law, that we might receive the adoption of sons \*! How great were the pains and agonies which he underwent, when he poured out his soul unto death, and gave up the ghost on Mount Calvary! Then it was that he paid the mighty debt which was due to Law and Justice. Then he made his soul a sacrifice [or an offering] for sin, and gave his life a ransom for many †. Then he stood as the surety of sinners, and suffered, the just for the unjust, that he might bring us to God §. Then were laid on him the iniquities of all his people, then the chastisement of their peace was upon him; and by his stripes they were healed ||.*

Art thou then a poor, guilty convinced sinner, afraid of the curse of the Law?—Remember that *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree §§.* Now CHRIST hung on the tree of the cross, and there suffered the whole curse of the Law. He is therefore *the end of the Law for righteousness to every one that believeth |||.*—Are thy sins very great, very many, against light, against conscience? Hast thou been guilty of gross, aggravated and repeated backslidings since thy conversion? And dost thou say that  
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\* Gal. iv. 4, 5.

† Matt. xx. 28.

§ 1 Pet. iii. 18.

|| Isaiah liii. 5.

§§ Gal. iii. 13.

||| Rom. x. 4.



sin hath utterly ruined thy soul? Be it so; but CHRIST hath utterly ruined that which hath ruined thee; for *he hath made a full end of sin* \*; yea, he hath quite put it away *by the sacrifice of himself* †. And though GOD is justly provoked by thy sins and iniquities, yet JESUS, our great high priest, hath made reconciliation for *all manner of sin* §, and *has brought in an everlasting righteousness* ||, which is unto all, and upon all them that believe; for there is no difference, [in point of acceptance with GOD] seeing that all have sinned and come short of his glory: being justified freely by his grace, through the redemption that is in Jesus Christ \*\*.

Neither the Law nor the Gospel ask whether thou hast sinned so and so? But if thou hast sinned at all, the Law finds thee guilty, and then thou art under the curse. And the Gospel tells thee, that *though thy sins be red as scarlet*, and many as the sands of the sea, yet if GOD has given thee an heart and a desire to come unto JESUS CHRIST, *his blood cleanseth from all sin* ††.—Before the Law, *there is none righteous, no not one* §§.—Before the Gospel, every cry of guilt and unbelief is silenced, and falls to the ground.—The language of the Law is, *The man*

\* Dan. ix. 24.

† Heb. ix. 26.

§ Matt. xii. 31.

|| Dan. ix. 24.

\*\* Rom. iii. 22—24.

†† 1 John i. 7.

§§ Rom. iii. 10.

*man that doeth those things shall live by them ¶.*

— The language of the Gospel is, *Believe in the Lord JESUS CHRIST, and thou shalt be saved §.*

But still thou art afraid of death: and sin may justly make thee so, *for the wages of sin is death \**. But hast thou put thy cause into CHRIST's hand? Then remember, that *he hath abolished death †*, and it cannot hurt a believer at all; because sin, which is the sting of death, is taken out of the way; and death itself is swallowed up in the victory which CHRIST himself hath obtained over it; for *he, through his own death on the cross, hath destroyed him that had the power of death, that is, the devil; that he might deliver them, who through fear of death were all their life-time subject to bondage \*\**; in-  
 somuch that every particular believer in CHRIST, even the poorest weakest creature, that doubts whether he has any faith at all, may take up the words of St. Paul, and say, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be to God, who giveth us the victory, through our Lord JESUS CHRIST §§.* In like manner the prophet Hosea, speaking in the name of CHRIST, thus triumphs;

¶ Rom. x. 5.

§ Acts xvi. 31.

\* Rom. vi. 23.

† 2 Tim. i. 10.

\*\* Heb. ii. 14, 15.

§§ 1 Cor. xv. 55—57.

triumphs; *I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes \**; that is, I will in no wise, and upon no account, alter the thing that is gone out of my lips.

Thus, by the Gospel, every bar is removed that stood between an offended God, and his sinful creatures; and all is compleated by our glorious IMMANUEL.---The righteousness of the Law he hath fulfilled by his life.---The curse of the Law he hath taken away by his death.---The hand-writing is blotted out and nailed to the cross †, the enemy is slain §.---Sin, he hath made a full end of, having put it away by *the sacrifice of himself*.---Death, he hath conquered and abolished.---The World, he hath overcome ||.---All the powers of hell and the grave, he hath triumphed over, and by his resurrection *hath made a shew of them openly §§*. *Who now shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth |||?* And if the apostle may be allowed to answer his own question, he tells us, *that there is no condemnation* [that is, none from  
D any

\* Hosea xiii. 14.

† Col. ii. 14.

§ Eph. ii. 15, 16.

|| John xvi. 33.

§§ Col. ii. 15.

||| Rom. viii. 33, 34.

any quarter] *to them that are in Christ Jesus* \* ;  
*by whom all that believe are justified from all*  
*things, from which they could not be justified by*  
*the Law of Moses* †. — *First*, They are freely  
 saved from all evil. — *Secondly*, They are freely  
 enriched with all spiritual blessings.

*First* then, They have in CHRIST JESUS a  
 salvation from all evil, viz.

Salvation from the curse of the Law.

Salvation from the guilt and punishment of  
 sin.

Salvation from the reign or dominion of sin.

Salvation from the sting of death.

Salvation from the love of the world.

Salvation from the power of Satan, hell and  
 the grave.

In short, the Gospel of CHRIST is a Salva-  
 tion from the hands of all our enemies, that  
*we might serve him without fear, in holiness and*  
*righteousness all the days of our lives* §.

And as the Gospel brings Salvation from  
 every curse, so it puts the believer in possession  
 of every blessing, viz.

Real union with CHRIST ¶.

Free pardon of all sin, and justification of  
 his person as righteous before GOD §§.

A sense

\* Rom. viii. 1.

† Acts xiii. 39.

§ Luke i. 74, 75.

¶ John xvii. 21, 22, 23.

§§ Rom. iii. 24, 25, 26. 2 Cor. v. 21.

A sense of forgiveness, and reconciliation  
the conscience; the soul *being filled with  
joy and peace in believing, and abounding  
hope through the power of the Holy Ghost* †.  
Adoption into the family of God; *the spirit  
of adoption in the heart, crying, Abba, Fa-  
ther* §.

Perfect love which casteth out all tormenting  
fear ||.

Fellowship and communion with the Father  
and the Son, through the indwelling of  
the spirit §§.

Access with boldness, confidence, and full  
assurance of faith, to the throne of  
grace |||.

Sanctification through the spirit unto obedi-  
ence, the conscience being sprinkled with  
the blood of JESUS CHRIST, and purged  
from dead works to serve the living God  
with freedom and liberty ††.

D 2

Perseverance

† Rom. v. 1. chap. xv. 13. 1 Pet. i. 8.

§ Rom. viii. 15, 16.

|| 1 John iv. 18. Though this is the certain *privilege* of  
every believer, yet it is by no means the *portion* of all.  
Remaining unbelief, self-righteousness, neglect of watch-  
fulness and prayer, indwelling corruption, and too often  
the prevalence of outward sin, all tend to hide the glory of  
CHRIST from the eye of faith, and cause the soul to walk  
heavily under spiritual desertions, and the hidings of God's  
countenance.

§§ 1 John i. 3. Phil. ii. 1.

|| Eph. iii. 12. Heb. xx. 22.

†† 1 Pet. i. 3. Heb. ix. 14.



Perseverance in grace and holiness unto the end; the soul being kept by the power of God through faith unto salvation †.

In a word, Compleatness in CHRIST §.

O what a glorious dispensation is this new Covenant! How full of grace! How big with mercy! How overflowing with great and precious promises, to enliven our hopes, increase our zeal, and quicken our feet in the paths of peace and godliness! It is in consequence of this marvellous work of Redemption, that God can now again dwell with man, after all fellowship and communion with him had been lost by the Fall of Adam. Sin, the cause of all the enmity between God and man, being atoned for, and taken out of the way *by the one offering of the body of Christ once for all* ||, peace is again restored; and that peace established upon a sure foundation, upon better promises, and a better Covenant than the Covenant of Works |||. God now sends his Spirit into the hearts of dead sinners, to convince them that they are by nature children of wrath, and under condemnation by the Law; and to point out to them their remedy by the Gospel of his Son.—The same Spirit regenerates and sanctifies their hearts; making them *partakers of a divine nature*;

† 1 Pet. i. 5.

§ Col. ii. 10.

|| Heb. x. 10.

||| Heb. viii. 6.

nature † ; enabling them to put off the old man, which is corrupt according to the deceitful lusts ; and to put on the new man, which after God is created in righteousness and true holiness §.—Our first birth being a birth in sin and corruption, after the image of the first Adam, there must of necessity be a new birth, a new creation of the soul after the image of the second Adam, JESUS CHRIST, before we can enter into the kingdom of heaven : and therefore our LORD himself assures us, that *except a man be born again, (or born from above) he cannot see the kingdom of God: for that which is born of the flesh is flesh, and that which is born of the spirit is spirit* ||. No holy tempers, no good works, (that is, none that are pleasing and acceptable to God) will ever be produced, till this change takes place through a living faith in the Redeemer : for *we are created in Christ Jesus unto good works* ||| ; and none but those who have first believed in him, can or will be careful to maintain them ††.

D 3

But

† 2 Pet. i. 4.

§ Eph. iv. 24.

| John iii. 3,—6. 1 Pet. i. 23.

|| Eph. ii. 10.

†† Tit. iii. 8. The same doctrine is taught by our Church in her Thirteenth Article of Religion, intituled, *Of Works before Justification*.

“ Works done before the grace of CHRIST, and the  
 “ inspiration of his Spirit, are not pleasant to GOD, foras-  
 “ much as they spring not of faith in JESUS CHRIST ;  
 “ neither do they make men meet to receive grace, or (as  
 the

But let us bring these things to close application.

Has GOD made thee acquainted with those blessings of which thou hast been reading? Dost thou know by thy own experience that the Gospel of CHRIST is truly *the power of God unto salvation* †? Art thou really born again of the Spirit, and created anew in CHRIST JESUS? Hast thou indeed taken him in all his offices, as a Prophet to teach thee, a Priest to atone for thee, a King to rule over thee and in thee? If this be not thy case, thou art wretched indeed! for though thou shouldst possess ten thousand outward comforts, this is enough to embitter them all, that thou art under the curse of GOD, and that thou must soon, very soon die, and reap the wages of sin.—But if thou art interested in CHRIST, then thou art happy indeed. Come what will, sickness, trials, poverty, all is sent in love, and in the end thou wilt know it to be so. Endeavour then to keep thy faith in exercise, and thou shalt find that all thy crosses shall be sweetened to thee; for *all things work together for good to those who love God, to those who are the called after his purpose* §. If therefore thou art in the

“ (as the school authors say) deserve grace of congruity:  
 “ yea rather, for that they are not done as GOD hath  
 “ willed and commanded them to be done, we doubt not  
 “ but they have the nature of sin.” See Article XIII.

† Rom. i. 16.

§ Rom. viii. 28.

the number of those happy few, for few they are, who are really *turned from darkness unto light, and from the power of Satan unto God* : and if thou art *striving*, in the strength of JESUS, to enter in at the *strait gate* †, then remember it is written, that *all who will live godly in CHRIST JESUS, shall suffer persecution* §; and that you cannot live in friendship with a world which *lieth in wickedness* ||, for the *friendship of the world is enmity with God*; and if any man love the world, the love of the Father is not in him \*. None but those who take up the cross here, shall ever put on the crown of grace in glory. If ye were of the world, saith our blessed LORD, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world *hateth you* ††. Be not therefore conformed to this world, but let your own conduct continually bear witness of the world, that the deeds thereof are evil, and be ye transformed in the renewing of your mind §§; neither allured by the smiles, nor terrified by the scoffs and revilings of the ungodly and profane; and never returning railing for railing, but contrariwise blessing §§.

Secondly,

† Matt. vii. 13, 14. Acts xxvi. 18.

§ 2 Tim. iii. 12.

|| 1 John v. 19.

\* James iv. 4. 1 John ii. 15.

†† John xv. 19.

|| Rom. xii. 2.

§§ 1 Pet. iii. 9.

Secondly, *Remember* that you are not your own, but that you are *bought with a price*; that you should present your whole self, soul, body and spirit, *to be an holy and living sacrifice unto God, which is your reasonable service* \*. The eyes of many will be upon you to watch for your halting. See then that you give no occasion to the enemies of the LORD to speak evil of the way of truth; but endeavour, through the grace that is given you, *to adorn the doctrine of God our Saviour in all things*, by an unblameable life and conversation. And be ready at all times *to give a reason of the hope that is in you*; but let it be with lowliness, *meekness and fear* †. Nothing is a greater evidence that the Gospel of CHRIST has taken deep root in the heart, than genuine, unaffected humility of behaviour: and nothing is more unbecoming a disciple of the meek and lowly JESUS, than pertness, forwardness and self-sufficiency: for *God resisteth the proud, and giveth grace unto the humble* §.

Thirdly, *Remember* that though the Law is utterly abolished, abrogated, dead, buried and done away, as a Covenant of works, by which you are to expect Salvation; and that in this sense all believers are entirely divorced from it, and it has no more power over them, than a dead husband has over his wife that is married again;

\* 1 Cor. vi. 20.

† 1 Pet. iii. 15.

§ James iv. 6. 1 Pet. v. 5.



in ¶; yet it still remains in full force as a  
 e of life, to all that are united to JESUS  
 RIST by that *faith* which is *of the operation*  
*God* \*. — Be particularly careful therefore  
 the due discharge of every relative duty.

— Are you a parent; a master or mistress?  
 your authority be tempered with love and  
 kindness: see that your example before your  
 children and servants be such as becometh the  
 gospel in all things. Remember their souls are  
 in a manner committed to your charge. It is  
 therefore incumbent upon you to instruct them  
 in the great truths of religion; and not only to  
 lead them together to worship God in the fa-  
 mily, but to carry the spirit of your prayers  
 into all your behaviour, words and actions:  
 without this, all your professions of religion  
 will only tend to harden them, and set them  
 against it.

Are you a child or a servant? see that you  
 obey your parents, or master or mistress, in all  
 things in the LORD: never giving surly, im-  
 pertinent answers, but doing your duty with  
 meekness, diligence, and good fidelity, in  
 the station wherein it has pleased God to place  
 you.

Are you an husband or wife? see that you  
 avoid all those unhappy jarrings and discords  
 which are a scandal even among the careless and  
 profane. To this end, watch against the first  
 risings of contention, for *the beginning of strife,*  
 says

¶ Rom. vii. 1—4.

\* Col. ii. 12.

says Solomon, *is as when one letteth out water* that so ye may be helpmeets for each other *and theirs together of the grace of life, that prayers be not hindered* §.

Are you a poor day-labourer? see that contentedly earn your bread by the sweat of your brow; diligently providing the necessaries of life for your wife and children; and be not like too many who sit idling and drinking at an ale-house, whilst their distressed families are crying for a morsel of bread at home. *Remember*, for your comfort, that sanctified poverty is far preferable to rich ungodliness; and that whatever you may want of the things of this life, you are much better off than your Lord and Master was, who, whilst he was upon earth, not only suffered the miseries of hunger and thirst, but had not a place wherein to lay his head\*.

Are you in trade or business? see that you are strictly just, honest and conscientious in your dealings. O what sad reproach is brought upon religion, when those who make high professions of being under its influence, are more over-reaching, and more difficult to deal with than such as make no professions of that kind. How dreadful is it to hear it affirmed by persons of credit and veracity, that they cannot go to such or such a professor's shop without paying dearer for their wares, or perhaps having

\* Prov. xvii. 14.

§ 1 Pet. iii. 7.

\* Matt. viii. 20.

having worse of the sort than at other places; or that another has two prices for the same goods, and often asks more than he intends to take! Yet how many complaints of this sort do we hear? What need then have all who are engaged in trade or business to watch against a carking, worldly, covetous heart, than which nothing can be more contrary to the spirit and temper of real Christianity?

Thus, if you are a true believer in CHRIST, ought you to study *to walk worthy your high vocation*; seeing it is the very property of living faith *to purify the heart* †, *to work by love* §, and *to overcome the world* \*; whilst a careless walk, a neglect of the means of grace ¶, or the allowed indulgence of any one known sin, will

† Acts xv. 19.

§ Gal. v. 6.

\* 1 John v. 4.

¶ By the means of grace are to be understood, prayer public and private; reading God's word, and hearing it preached; frequenting the Table of the LORD: holy converse with experienced Christians, and doing all good works in our power to the souls and bodies of our neighbours: for though we do not presume to say that there is any *merit* in these things to recommend us to the divine favour, yet it is ordinarily in the sincere use of them that it pleases God to communicate himself to his people; and they who are habitually found in the practice of them, do thereby give an hopeful evidence that they are truly the children of God. Whereas there cannot be a greater proof that a person is destitute of true grace, than his living in the daily allowed neglect of these means.

will not only bring a scandal upon your profession, but will certainly rob the soul of all fellowship with the Father and with the Son. Therefore *be sober, be vigilant* §.

*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen\*.*

§ 1 Pet. v. 8.

\* Jude 24, 25.

THE END.

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